THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—I. COR. 15: 1-2.

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THE SAINTS IN MEXICO.

BY PRESIDENT A. W. IVINS, OF JUAREZ STAKE, MEXICO, APRIL 4, 1904.

I ESTEEM it a great privilege and blessing, my brethren and sisters, to have the opportunity of meeting with you in conference upon this seventy-fourth anniversary of the organization of the Church of Jesus Christ of Latter-day Saints. Looking backward, and contemplating the history of the Latter-day Saints from the organization of the Church until to-day, I rejoice with you that the "marvelous work and wonder," which was inaugurated with the restoration of the Gospel in the dispensation in which we live, has been so remarkably developed, under God's providence and blessing. The fact of our being here, the great extention of this work, the representatives who are here from more than fifty organized stakes of Zion, are all witnesses to us that the Lord has fulfilled thus far every promise made to His people. Contemplating these things, I know of no example where the blessings of God to His people, His provident hand, His mercy and kindness, have been more directly manifested than in His hand-dealings with your brethren and sisters who are established in the Republic of Mexico. We are not in a desirable country, as men understand country to be desirable. Mexico is a land of barren, treeless wastes, a land of dry rivers, of rugged, impenetrable mountains—a desert land, if there is one occupied by the Saints upon this continent. Notwithstanding that, the few Latter-day Saints who are there (they now number thirty-seven hundred souls) have accomplished a most remarkable work. We

have had no pecuniary assistance at all from the government in which we live. It has never constructed a rod of road or built a bridge. Notwithstanding this fact, however, hundreds of miles of wagon road have been constructed and many bridges have been built; eight prosperous colonies have been established, orchards are filled with fruit; gardens are filled with flowers; comfortable and in many instances, almost luxurious homes have been built—and all this done by a people in their poverty, who went there without resources, depending solely upon the assistance of God and their own efforts. And they hardly knew why they went there. They knew they were going into the land of the Lamanites; they knew they were going to a government whose president, whose ministry, whose army, and whose navy (so far as they have one) were made up of people who were direct descendants of Father Lehi; and they believed that in the providence of God He had a mission for them to perform there. Time has passed, conditions have developed, and to-day we see the wisdom of the Almighty in placing a few of His people away off in that southern country, where the Gospel can be introduced to this remnant of the house of Israel. The people have established as good a school system as exists in the Church. Free schools are maintained in every one of the colonies, and we have never received a dollar of help from the government. It has all been done by the free-will offerings of the Latter-day Saints. We have as good a stake academy as far as our courses extend, as any in the Church, which is maintained largely by the voluntary contributions of the people. Since I was installed by President Lyman as President of the Juarez Stake of Zion, eight years ago, the population of the Stake has increased seventy-five per cent. Our relations with the Mexican government are exceedingly satisfactory. We keep entirely out of politics; we mind our own business, and are left in peace—thank heaven for that! We cannot offer homes to our brethren and sisters, notwithstanding the fact that we would be very much pleased indeed to have additions to the colonies, because of the very limited resources we have. That is to say, we cannot offer inducements of a financial character; but I do believe that the moral atmosphere of our colonies compensates us to a very great degree for the lack of this world's goods which we so much feel. During the eight years I have been in Mexico I have never heard the name of Deity profaned by a Latter-day Saint, I have never seen a member of the Church with a cigarette in his mouth, and I have never seen a member of the Church under the influence of liquor. There may have been isolated cases, but they have never come under my observation. I do not say this boastingly, for there are many reforms that we can yet make to advantage, and whatever we have been able to accomplish, God alone has the credit for it, since we have depended entirely upon Him.

As I came to conference this morning two men sat on the seat immediately behind me in the street car. One of them was an old man and a member of the Church of Christ. The other was a younger man, whose accent clearly indicated his foreign birth, and whose features showed him to be a native of northern Europe. He was a man, I detected in a moment, of more than ordinary intelligence. Speaking to the old gentleman, he said: "What do you people come up here to conference for twice a year?" The reply was: "We come up to be taught the word of the Lord." "The word of the Lord! You

profess to be the Church of Christ; do you make any converts around here?" "Well, I don't know that we do." "Of course you don't, because your doctrine is a delusion. You profess to be the Church of Christ, when in reality this is a man-made Church of yours, and Christ has nothing to do with it. Thank God I found this difference?" "Why! you cannot be very well acquainted with the history and doctrines of our Church." "Oh yes, I am, I know all about it; I have been here for twelve years." I thought to myself, if this is a man-made religion which we teach, where under heaven would you find a religion from God, our eternal Father? And my mind reverted back to prominent incidents associated with the establishment of this work. At that time how little the world knew of God; how little they knew the manner in which religion, or anything else, in fact, might come from Him! How vague was the conception of the Prophet Joseph himself concerning the great plan of redemption when he prayed to God the eternal Father to give him light, and then came that remarkable vision. God Himself revealed His own personality and the personality of His Son, the Redeemer of the world! And with the closing of that vision there stood upon the earth another witness for God competent to declare that He was in the form of man. What a revelation to those people who have been worshiping they knew not what and calling it God! True, Joseph Smith stood alone in this testimony; but that testimony, corroborated by the written word of God in the Bible, still stands unimpeached before the world, and it is stronger, better evidence of the personality of our Father in heaven, and that Christ, His Son lives and speaks to the inhabitants of the earth, then a negative assertion by all the world who simply doubt because they have not seen. Then came Moroni with the record contained in the Book of Mormon, lifting the veil from off this great continent of ours, and giving to us the key by which the mysteries of these great ruins in Mexico, Central America and northern South America (many of which I have seen myself) may be unlocked, and by which the hand-dealings of God with the mighty peoples who have occupied the American continent are known. And more than that, it gave us the Gospel of Christ in its simplicity and purity, as He Himself taught it to the Nephite nation. Then came John the Baptist restoring the Aaronic Priesthood; then Peter, James and John, restoring the Melchisedek Priesthood. How consistent, how orderly it all is—the time, the place, the messengers, the message! Do you believe for a moment that Joseph Smith had wisdom to devise such a plan and introduce it under such circumstances? Through the restoration of the Melchisedek Priesthood by the Apostles, the Holy Ghost came to the world, which testifies to you and to me that the record which Joseph the Prophet bore concerning the appearance of God the Father and His Son Jesus Christ, is true. The conferring of the Aaronic Priesthood by John the Baptist restored the Gospel of repentance; and, thank heaven, he told us that Priesthood should never be taken from the earth again—an assurance that has not been given to any other people that have ever lived. Have not we seen that promise vindicated up to the present time? The Church is fifty thousand times stronger than it was seventy-four years ago, as to membership. Is it fifty thousand times stronger in faith? Yes, I say it is; for we understand the Gospel better. Excommunications from the Church are far less in proportion to numbers. There are not so

many falling away. Consequently, I say the faith of the people has increased proportionately with membership. And this work will continue to grow stronger and stronger and greater and greater until it does what God has said it would do—regenerates this earth. It teaches men a better life; makes them more moral, more honest, more virtuous, more God-fearing, more patriotic, and more capable of administering government, whether it be civil or ecclesiastical, in justice among men and in righteousness before God. That is what the Gospel is going to do.

WHY I BELIEVE IN IMMORTALITY.

BY THE REV. NEWELL DWIGHT HILLIS.

"If a man die, shall he live again?" (Job. xiv: 14).

"If in this life only we have hope in Christ we are of all men most miserable" (I. Cor. xv: 19).

This morning we are met in the name of earth's greatest sorrow—death; of earth's wisest teacher—Jesus Christ; and of earth's supremest hope—the hope of immortality.

We are assembled in the hope of immortality, but not in the fear of death, or the dread of dying. So far from seeking to escape death, we rather wish to pass through its portal and prove our own souls. An experience that is universal, that has overtaken our fathers, and all the good and great of earth, is an experience from which we have no desire to be exempted. The Wandering Jew alone wished to elude death. For full twenty times he went the round of infancy, youth and old age, and all this time was praying that it might be given him to die, even as it had been given to his fathers. To be exempt indeed from this event, that has befallen all noble and elect souls, would seem to be a misfortune beyond compare.

Expecting that death will come then, with old age; nay, even desiring it at God's appointed time, what man asks is for proofs that death does not end all, but that the life, begun here, continues there. Not that we ask proofs of this certainty from the point of view of science alone. We readily confess that at present science is not able to prove that the soul survives the dissolution of the body. But we record our faith that the relation between the body and the soul is not the relation of the perfume and the flower, but that it is the relation between the harp and the harper; and though the harp be broken, the harper remains uninjured. If science cannot give certainty, it has left the faith of immortality resting in the wise plans and purposes of man's Creator. It seems not unreasonable that if God makes His earthly child to live in this physical realm, He may desire to have him continue to live in another life. Many things strengthen the hope. He gives unto His planets a career of millions of years. God dwells in eternity, not in that brief moment of time named seventy years.

Our arguments will be stronger for clearing away one misconception. The reason craves for certainty and all-convincing proofs of immortality. But our generation, trained in the method of physical science, needs to remember that there are proofs and proofs. Many never tire of saying that they want

no happy guesses of the poets; they wish for no intuitions from the dreamers; they ask for no unsupported assertions from prophets or philosophers. They say it is not enough that we guess and hope. We want to prove immortality from the point of view of science. But it must be remembered that what is proof in one realm is worthless in another. You prove sugar's weight by the scales, but you cannot scrape the blue and crimson from one of the old masters and weigh the colors in ounces and pounds. You test the painting by the eye, but the eye is of no value in testing the sweetness of a song. The scientific method and test holds only of matter, and if the soul is spiritual, then science, which is physical, can offer but little service.

At the very outset, therefore, we must distinguish clearly between physical certainty and moral probability. If life here is an education and a growth the method of development is the method of moral probability. God throws the youth on his own resources from the beginning. He does not say to the youth: When you are one and twenty it is a physical certainty that you will have a home of your own. The method of growth is this: If you guard your virtue, train your intellect and develop self-sufficing power, thus perfecting your manhood, and so deserving a home, it is a moral probability that you will have one. The method adopted is not to say to each child: It is a physical certainty that at twenty you will receive high honor at college; that at thirty you will be the owner of a business; a physical certainty that at forty you will be chosen to represent your fellows in some important office. That physical certainty would tend to make young men drifters waiting for the inevitable result to come. That physical certainty would cut the nerve of enterprise, rob the will of its grip and rob the life of its struggle, its discipline and its victory. But the method of changing feeble ones into giants, and children into heroes is the divine method of moral probability. At the outset, therefore, we decline to ask for physical certainty, and scientific proof of the soul's immortality. We do not wish for that experience to be lowered to dead level of inevitable fact.

Having cleared away this misconception, let me say I believe in immortality because I believe that the universe and God are reasonable, and not irrational. If experience teaches anything it tells us that Nature's method is frugal and rational, that she wastes nothing, that she gathers up every fragment, and that in her weaving she drops no stitches. Ours is a world where things are not simply marching upward. Think of what has involved in the creation of a great mind like Newton's or Milton's. A hundred generations in Italy develop imagination. A hundred generations in Germany develop reason. A hundred generations in Great Britain develop industrial and mental and moral traits. Finally all these stains of blood and these contributions of soul are united in some one great mind, God's masterpiece. The infinite God has spent ten thousand years in creating this soul in His image, the soul that is to conceive a "Divine Allegory" or a "Paradise Lost." And then, as soon as the masterpiece is completed He pulls it to pieces! Ten thousand years to make it, fifty years to enjoy it; and then all is turned into a hole in the ground.

It will thus be seen that every doubt of immortality that you harbor makes God irrational. Better say that there is no God than to say He is a foolish one. Does not God make a masterpiece to preserve it? Having made the

model in plaster, He copies it into the enduring marble. Having drawn the sketch through seventy years, He fills out the masterpiece. Our architects draw a plan and are too poor to set it up again in granite to endure through the centuries. But these plans that are outlined in souls during a handful of years are all realized in the house eternal, immovable, that abides the shock of eternity as well as time.

A certain disproportion between the equipment of the soul and the brevity and need of man's life, argues the life immortal. We estimate the length of the voyage by the provisions that anticipate it. Is Nansen going to the Arctic seas for four years? He provides foods that will keep a long time, oil and coal against the long winters, furs against the cold, books and methods of amusement. The enormous expense involved in fitting out the ship seems reasonable to us because of the length of the journey, and the perils and dangers involved therein. What if a man spent a fortune on some majestic ocean liner, fitted it up for a long voyage, equipped it with all manner of compasses and charts, provisioned it for a journey of untold thousands of miles, provided it with officers and men, and then, when his friends went down to see him set sail and say farewell, what if, when we ask him what voyage he was going to undertake, he should answer: "I am going from Liverpool to Portsmouth and back." What strange manner of jest would this be. What waste and folly!

But this is the reason itself compared with the unreasonableness of the soul's equipment, providing man lives for this world only. Here is a young mother sitting beside the cradle. Her love hangs above this babe of a few weeks like a sky full of stars. And soon the child fades, and the woman's arms are empty. And she has only her little mound in the cemetery. Well, the summers come and go, and fifty years pass away. The woman goes distributing her love upon every needy object and enterprise. A love as full of treasure as the summer itself. She is now a woman of seventy, and lo! if you knew her secrets, at midnight she lies sleepless upon the pillow, shaken with dry sobs, whispering the name of that baby of fifty years ago, straining her arms upon her empty bosom, asking a thousand questions: Has my babe grown up? Will she know her mother? Has she made new friends there? Unto which angel did God give her in charge? This woman has this universal love for fifty years, and God gave the babe a few weeks of life. The one has the equipment of a god or goddess, and the child had the life of an insect.

There is no explaining this treasure in the mother's heart, save on the basis of a like value in this child, that, seeming to die, died not. Unless that babe still lives, and after death will leap with instant recognition into its mother's arms, then there is no reason for thus storing a woman's heart with treasure more precious than gold or rubies. And this extra element and over-provisioning of affection has its counterpart in the rational and creative faculties. Man is like a child, born into a palace so vast and rich that he never has time even to explore its wondrous galleries, much less to live in them. Man is a mine, full of ore undug and unsmelted. The soul is a field full of roots and germs, ungrown and unripened. The soul is a plant that grows its bulb and root here, but asks another summer land to develop blossom and come to fruitage. Not one individual in ten thousand, pursued with the necessities of hunger and of cold, ever has time to develop these higher faculties of reason and

imagination, whose development and use must be postponed to another life.

No; life is ours, but death is ours also. Death is ours as a friend come to give us release and convoy homeward. Therefore put away all fear, lay aside all black robes and garments of woe and horror. Expel the old pagan thoughts of death. Charge those who love you that when your funeral comes it shall be no lament of defeat, but a celebration of victory. Weep, if you must, but only for yourselves, when your beloved ones die. When their hour of victory and of release comes be large and generous enough to give them joy and loud congratulation. Jesus Christ will redeem you from the dread of death and dying. The intuitions of the poets, the dreams of the seers, the arguments of the philosophers, all blend into His teachings and have their consummation in the life and death of him who revealed immortality, the soul's inalienable possession.

MORMON ELDERS IN A LEPER SETTLEMENT.

THE following interesting description of the Hawaiian leper settlement and the work of the "Mormon" Elders in that locality, was written for the *News* by William M. Waddoups, of Bountiful, Utah:

The Hawaiian leper settlement is one of the many points of interest in the Hawaiian territory. It is situated on a small strip of land of only two or three miles extent, on the island of Molokai, about fifty-two miles direct from Honolulu. It is a natural prison, surrounded by the ocean and high precipitous mountains. There are in the neighborhood of nine hundred souls now suffering from this dreaded disease and retained at this station.

Elder David Johnson and I had the privilege of visiting the settlement recently, for the purpose of dedicating the two meetinghouses for the Church of Jesus Christ of Latter-day Saints, one at Kalaupapa and one at Kalawao. These are some of the best houses in the Hawaiian mission.

The building at Kalaupapa has been in course of erection for about five years. It was built entirely from contributions, and finished only after patient, untiring effort by the Saints and friends of the settlement.

We have now good houses where these unfortunates of God's children can meet to worship Him acceptably.

Our Saints in this settlement are among the most faithful. Their faith seems unshaken in the truth. They are united in doing good, and their greatest joy seems to be in honestly serving the Lord.

They seem happy and contented with their lot, and many, if given the privilege of leaving the settlement, would choose rather to remain. I never felt a sweeter, calmer spirit among our Saints anywhere, than I felt in laboring with these people. Even in their trials, God has given them joy and contentment and a firm testimony of the divinity of the Gospel. Much praise is due to those who have the affairs of the settlement in hand. They are kind and considerate of the people, and every possible comfort is given to them. While there we had the privilege of baptizing ten new members, which swells our ranks to more than two hundred in this home of the unfortunates.

The Gospel there is doing much for the people, and we have every reason to be proud of the work our people are doing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 23, 1904.

EDITORIAL

DEATH OF APOSTLE WOODRUFF AND WIFE.

To-day the hearts of the Latter-day Saints are filled with grief, and in all the homes of Zion there is mourning, for Apostle Abraham Owen Woodruff is dead. In the strength of his young manhood, blessed with the love not only of all who knew him personally, but also of all to whom his life of faith and faithfulness appealed, a power for good at all times, in all places, under all conditions, our Heavenly Father has seen fit to call back the loving and beloved spirit to Himself; to change the mission on earth to service in heaven.

About six weeks ago Elder Woodruff, accompanied by his wife, Helen Winters Woodruff, went with President A. W. Ivins to the city of Mexico to visit the Mexican mission. One week later Sister Woodruff was attacked with smallpox. Where or how the dread disease was contracted is unknown, but it fell in its most malignant form. For two weeks, through all her terrible sufferings, Elder Woodruff nursed his wife, scarcely leaving her bedside. His faith and prayers held her to earth until her very agony brought him to yield her up and pray "Father not my will but thine be done," and then, on June 7th, she passed away. Leaving the body of her whom he loved as his own life in a foreign land, Brother Woodruff, in response to a telegram from the First Presidency, turned his face sadly northward, and, without doubt, worn by his grief, anxiety and long vigil, fell an easy prey to the same disease, for a brief cablegram announced his death at El Paso on the 20th inst. On this very day President Grant received from him a beautiful and characteristic letter concerning the death of his wife—a letter full of love and devotion, and at the same time loyally submissive to the divine will, a letter such as only a man like Owen Woodruff could write. President Grant's reply was scarcely completed when the message announcing the sad death was brought to the door.

Abraham Owen Woodruff was a son of the late President Wilford Woodruff, and was born in Salt Lake City, November 23, 1872. In a wonderful degree he inherited his father's humble disposition, spiritual strength, purity of character and lovable nature. Like his father he devoted his life to the service of the Lord, to the upbuilding of the chosen people, to the advancement of the Church and Kingdom of God upon earth. To this end he consecrated time, talents, opportunities with wonderful sincerity and zeal, for selfishness and

work for self-interest were traits that did not enter into his character. After completing his education in the Latter-day Saints' college, and working a few months in Zion's Saving Bank and Trust company, he received a call to the Swiss and German mission. At this time he was just twenty-one years of age.

"In the year 1893, his father was far from enjoying his usual good health. The illness of his father, consequently, made his departure to a foreign land not a very easy matter. But, trusting in Providence and acquiescing with his father's wishes, he started for the Swiss and German mission. Within a few days after his arrival at the mission headquarters he was appointed to labor, without a companion, in Frankfort-on-the-Main, at which place he was instructed to open a mission. A very charitable family opened their doors to him, which materially lessened the difficulties under which he was to begin his labors. The first task before him was that of mastering the difficult German tongue. But this good family gave him willing and sufficient aid in his task. He would read in concert with the children, finding in them his natural teachers. He did not, however, spend all his time in studying the language and reciting it, but with singular courage and characteristic zeal he set about his 'Father's business.' He distributed tracts during the day and held meetings in the evening. His knowledge of German was, of course, exceedingly small, but he straightway began to preach and to expound the scriptures in a broken, stammering manner. He was at first laughed at, but nothing daunted, he prosecuted his labors, and in an exceedingly short time acquired the language. It came to him, he says, as a gift.

"After five months of aggressive, single-handed labor, a companion was sent to him, and in a short time a branch of the Church was organized, where he had labored. Two months more elapsed, when he was called to the presidency of the Dresden conference."

"While he was presiding over this new conference, Elder Woodruff spent much of his time in distributing the written word in the villages that border the Elbe, extending from Dresden to Bohemia. He even entered one Bohemian village and delivered his message there. He was called from Dresden to Berlin, over which conference he presided one year. While laboring there the civil officials undertook the banishment of the Mormon Elders, and in order that the good work might not be stayed, the Elders were often compelled to employ subtle methods in order to carry on their labors without detection and consequent interruption. At Ernest, Elder Woodruff was disguised as a country swain. He donned a rude garb and heavy clogs and with the other peasants toiled in the shop or field during the day. With his fellow rustics, he ate the black bread and smear. No sooner, however, did the evening shades fall than he would meet in some humble cottage a company of eager Saints, who would perchance bring some trusted friend with them whom they hoped to lead into the Gospel light. One thing that impressed Brother Woodruff deeply was the absolute trustworthiness of those country Saints. He found them as true as steel and never were they known to disappoint an Elder or betray his confidence in those trying times."

Elder Woodruff returned to Salt Lake in 1896. In June of that year he was married to Miss Helen May Winters, daughter of the late Oscar Winters, of Pleasant Grove. She was in every sense a help-meet to him. Her kind

and cheerful disposition endeared her to all who knew her and her natural capabilities well qualified her for every position which she was called to fill. She was an active Church worker and at the time of her death was a member of the general board of the Young Ladies' Mutual Improvement associations. In her early years, when a pupil of the writer, she manifested the sterling qualities of character which made her in later life one of the most helpful and best beloved of the daughters of Zion.

During the October conference, 1896, Brother Woodruff was called to the Apostleship, to which office he was ordained by his father.

"In the later years of his father's life he was his close companion, and gathered from his worthy sire many lessons of great value which President Woodruff had acquired in a well spent life of pure and true devotion to God. One striking tendency and characteristic of Brother Owen Woodruff was an eager interest in colonizing new locations for the settlement of the Saints. From the outset he had charge of the Big Horn, Wyoming, settlement. Apostle Woodruff, like his honored and respected father, was humble yet perfectly confident of the favorable outcome of every responsibility assigned him in connection with the work of the Lord, for he was possessed of a strong and abiding faith. He was noted for unhesitating obedience to the suggestions of the Prophet of the Lord, and when set to accomplish any task he never doubted or quibbled or wished that another had to bear the brunt of any labor assigned him. When appointed to any labor, he worked with all his might, mind and strength, coupled with implicit faith in our eternal Father."

To the many dear ones whose home circle has been broken by the sudden deaths of Brother and Sister Woodruff, the hearts of the Saints go out in loving sympathy, and for them and the four little ones who have been left fatherless, motherless, so far as this earth is concerned, prayers are ascending to-day from thousands of lips.

"Thou dost not weep, to weep alone;
The broad bereavement seems to fall
Unheeded and unfelt by none:
They were beloved, beloved by all."

Yet even in the hour of trial and of sorrow to the Latter-day Saint comes the sweet consolation of the Gospel. To our finite understanding such deaths may seem cruel, unnecessary, but God knows best. He, not blind chance, has called Brother and Sister Woodruff behind the veil. His wisdom saw that their earthly mission was accomplished, and they have entered into His rest, and into His presence. With the loved association of the patriarchs and prophets who have gone before, they shall labor, as once they labored here, for the fulfilling of His righteous purposes and the redemption of mankind.

WALTER M. WOLFE.

RELEASES.—Elder John McPhie of the Scottish conference, and Elder Sidney B. Vowles of the Bristol conference are honorably released to return home per s.s. *Republic*, June 23.

Elder Earl Greenwell of the London conference is honorably released to return home at his pleasure. Elder Jesse B. Higgs is honorably released

from his labors in the Liverpool office, to return home at his pleasure. Elder Higgs has had charge of the books and finances of the office. His labors in connection therewith have been efficiently and faithfully performed.

APPOINTMENT.—Elder Alpha J. Higgs is appointed to labor in the Liverpool office, to succeed his brother Elder Jesse B. Higgs.

TRANSFER.—Elder Imri B. Needham is transferred from the Norwich to the London conference.

DEPARTURES.—The following named missionaries sailed from Liverpool by the s.s. *Cretic*, June 16, 1904: James F. Sheffield, John P. Allemann, Henry Barker, Edmund G. Jenkinson, James L. Barker, Joseph L. Sanders, Frederick Ott, Gustave A. Weilemann, Adam L. Peterson, Niels C. Thompson, Don C. Sorenson, Ole Sonne, Joachim C. Anderson, Niels Erickson, Arthur W. Morrison, Walter H. Eardley, Moroni K. Peterson, John Myers, Jr., Joseph E. Schiess. With the Elders were twenty-eight Saints. The company was in charge of Elder Adam L. Peterson, assisted by Elders Morrison and Myers.

THE Newcastle conference will be held on Sunday June 26th in the Temperance Hall, Middlesbro. Meetings will be held at 10:30 a.m., 2:30 and 6:30 p.m.

CONFERENCE APPOINTMENTS.

SEMI-ANNUAL CONFERENCES in the British mission will be held as follows:

Birmingham	Sunday, July	10,	1904.
Bristol	"	17,	"
Welsh	"	24,	"

NOTES FROM THE MISSION FIELD.

PRESIDENT HEBER J. BURGON, writing from Belfast under date of June 16, says that the Lord is blessing the work of the Elders in Ireland. Where formerly their street meetings were disturbed, they now have large and attentive crowds who are anxious to receive their literature.

BROTHER AND SISTER DAVID L. OSBORN write from Watford under date of June 17th, that the power of the Lord was recently made manifest in the behalf of their son Charles. He was very ill, but through the administeration of the Elders, he was restored, and is now fast recovering. The parents are grateful unto the Lord for this blessing, and wish to bear testimony that the promised gifts and blessings are in the Church.

ELDER JOSEPH H. CUTLER writes from Stourbridge under date of June 20th, as follows: "Much success is attending our efforts in Sye district, where I have labored over eighteen months. Ten weeks of that time I traveled without purse or scrip, mostly alone. Yesterday we had the pleasure of leading

seven honest souls into the waters of baptism. There are a number of others who have applied for baptism, but on account of persecution it was thought wise to postpone the ordinance to a later date. We are indeed glad to report splendid meetings, both in the hall and on the streets. Our schoolroom was hardly large enough last evening to accommodate the Saints and investigators."

PRESIDENT MILTON W. SNOW, of the London conference, has just completed a trip through the southern portion of his district. The newly opened field at Portsmouth is a promising one. Elders Jordan and Willis are having much success with their street meetings, although they are much impeded by the city ordinances in this matter. They have large and interested audiences, and several earnest and persistent investigators are rewarding their efforts. So far they have not been warranted in attempting to secure a hall for regular Sunday services, but arrangements have been effected for the organization of a Bible class in the immediate future. Many who have been connected with the Church in former days have been found, and these, with the many friends that have been made by the Elders, encourage the brethren to hope for a rich harvest of souls as the result of their labors.

On Sunday 19th inst., a district meeting was held at Southampton. It was attended by President Snow and Elders Wolfe, Barlow, Jordan and Willis, as well as Elders Greenwell and Shorten, who have charge of the work at Southampton. The work here is progressing slowly but there is much cause for encouragement. Organized opposition to open-air work still continues and the Elders occasionally receive rough treatment. This is constantly adding investigators to our ranks and several candidates for baptism are reported. The Saints remain faithful and are laboring zealously to spread the truth.

CURRENT COMMENT.

THE PROBLEMS OF HEREDITY.

"THE problems of heredity were as embarrassing to philosophers two hundred and fifty years ago as they are to-day," says the *Lancet* of May 28, "and are apparently not much nearer to a complete solution. . . . We would earnestly warn sociologists against being tempted into hasty generalizations from insufficient data, and also against a tendency which too often besets the followers of nascent departments of science, a tendency to exaggerate the value and importance of the results which preliminary inquiries have appeared to indicate." It is further suggested that the scientists look into the doctrine of the pre-existence of spirits, as taught by the Latter-day Saints. It will help them wonderfully in solving their most difficult problems of heredity."

BE HAPPY.

"BE happy; happy in tears, if need be, but be happy. Discontent should have no room in your hearts. Happiness is a duty. 'There's a good time coming,' but a good time is here also. This goodness should not be passive, but positive and aggressive. No pessimism or skepticism should be harbored in your hearts. There are spots on the sun, but the attention should be upon

the beautiful light that gives life and warmth to the earth. There may be some earth still clinging to the roots of the lily, or a thorn embedded in the rose, but this should not deter us from appreciating the beauty and perfection of these glorious flowers. It may be your part to sing the treble of the song of life, or the deep bass of protest against what you know to be wrong, but whatever your part, sing it well."—Dr. James E. Talmage to the graduates of the Latter-day Saints' University.

AN EX-GOVERNOR ON THE MORMONS.

EX-GOVERNOR MCCONNELL, of Idaho, bears this testimony to the integrity of the Latter-day Saints in the states of Idaho and Washington, as reported in the *Spokane Spokesman-Review*: "But, talking about Mormons, I want to tell you that you have just as many Mormons right in Spokane, and more, than we have in any section of a similar size in Idaho, but they don't go by that name. There are two sides to this Mormon question. The Mormons are among our best citizens. There are some living in Idaho now who have more than one wife, but they were all married before Idaho was admitted as a state and they were right in not forsaking their wives. They could not justly do that. I do not believe there have been any plural marriages in Idaho since its admission to the Union. The young men court their wives the same as any other people, and do not want any other wives."

CHURCH UNITY IN AMERICA.

The New York Churchman claims that the churches are not yet ready to unite, not even in name. "The church in America," it says, "can live and grow as she has done under a misnomer, but she can never fulfil her mission of reconciliation if the spirit of division is a dominating principle in her life. The spirit that would drive out the "Protestant" on the one side or the "Catholic" on the other is essentially sectarian. Variety and even contrariety are of the essence of unity. It is inexpedient now to change the name of the church, though it be a misnomer, because of the presence of the sectarian spirit which prevents the possibility of agreement on a non-sectarian name. We need to grow into a spirit of comprehension which will include not only all within our own communion, but every one who is baptized into the name of the eternal trinity. When as a church we can even desire this we ought not to be afraid to call ourselves the American church."

SHALL WE LOVE OUR BODIES?

"IN our teachings on love, it seems to me that we have left out a very important thing, and that is the necessity of loving our bodies. By our bodies I do not mean only the mind which governs the body, but the body itself, the actual flesh and blood body. The beautiful machine which we have built up to express us. So far as I can remember, I was taught that our bodies were no good, we were worms of the dust, that to look in the glass was a vain thing to do, and not good. To love the body would be a most terrible sin. No one dreamed of saying we must love our bodies." The fallacy that man and woman were not created in the bodily image of God, as taught by many re-religionists, is one of the causes of this despising of the body. One of the objects of our being in mortality is that we might secure these bodies, pass through this earth-school with them and enjoy them as a celestial habitation.

With this view, we will not despise God's gift to us, but keep our bodies clean, pure and holy, and love them to this extent.

DISCOURAGING FOR MINISTERS.

THE reason why there is a lack of stability in the preaching profession is presented by the *Boston Watchman*: "After careful study of this matter for several years, three results may fairly be said to have been observed from this existing condition of things. One is that an increasing number of ministers in youth and middle life are entering secular employment. The old saying, 'Once a minister, always a minister,' has been filed away as of no further use. The idea of the life-long sacredness of ordination vows has been destroyed in the Protestant churches by the stern necessity of doing something to get a living. Another effect of this condition of things is that it is keeping some of the brightest of the Christian young men in the churches out of the ministry. We know of young men of talents and ability who, after considering the question of entering the ministry prayerfully, have decided that they could not best invest their lives in a service in which increasing years and experiences would count against them rather than for them. A third effect of the condition of things referred to is the discouraging effect it has upon the ministers in active service. Ministers are but human, and from the delicate nature of their work are peculiarly susceptible to encouragement and discouragement."

MINISTERS AS USERS OF TOBACCO.

THE following, clipped from an exchange, is recommended to the London clergyman who some few weeks ago advocated the use of tobacco.

Rev. T. DeWitt Talmage, in a sermon on "Tobacco and Opium," once said: "One reason why there are so many victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. There has been many a clergyman whose tombstone was all covered with eulogy, which ought to have had the honest epitaph: 'Killed by too much Cavendish.' Some of them smoke until the room is blue, and their spirits blue, and the world is blue, and everything is blue. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit, where the minister can drop his quid before he gets up to read about 'rolling sin as a sweet morsel under the tongue,' and in Leviticus to read about the unclean animals that chew the cud. I have known Presbyteries, and General assemblies, and General Synods, where there was a room set apart for the ministers to smoke. O! it is a sorry spectacle—a consecrated man, a holy man of God, looking around for something which you take to be a larger field of usefulness. He is only looking for some place where he can discharge a mouthful of tobacco juice."

THE WAY TO KNOW GOD AND THE SOUL.

THIS is the way Leo Tolstoy knows God and the soul, as stated by himself:

"God and the soul are known to me in the same way that I know infinity: not by means of definitions, but in quite another way. Just as I know assuredly that there is an infinity of numbers, so do I know there is a God, and

that I have a soul. For me this knowledge is indubitable, simply because I am led to it unavoidably.

"To the certainty of the infinity of numbers, I am led by addition. To the certain knowledge of God, I am led by the question, 'Whence came I?' To the knowledge of the soul, I am led by the question, 'What am I?

"And I know surely of the infinity of numbers, and of the existence of God, and of my soul, when I am led to the knowledge of them by these most simple questions.

"To one I add one, and one more, and another one, and another one; or I break a stick in two, and again in two, and again, and again—and I can not help knowing that number is infinite.

"I was born of my mother, and she of my grandmother, and she of my great-grandmother, but the very first—of whom? And I inevitably arrive at God.

"My legs are not I, my arms are not I, my head is not I, my feelings are not I, even my thoughts are not I: then what am I? I am I, I am my soul.

"From whatever side I approach God, it will always be the same. The origin of my thoughts, my reason, is God. The origin of my love is also He. The origin of matter is He too."

PRAYER IN THE HOME.

THE duties of a mother are without number. Not only does it devolve upon her to properly clothe and feed the little ones God has entrusted to her care, but she is responsible for their moral and mental development.

The devotional exercises of the home, should be directed by the father, but if the father is absent, then it devolves upon the mother to call her family around her, before beginning the duties of the day, and kneel in prayer. If we are earnest and sincere in our supplications, impressions are made on the tender minds of our little ones, which time can never eradicate. A faith is instilled in our hearts, that will never die out. They may, in after years, turn aside and do wrong, but this faith, or a spark of it at least is still slumbering in their hearts. I do not believe in long, dry family prayers, where there are little tots for they soon grow restless and uneasy, and would soon form a dislike for them, but make them short and so that they can understand them. In our daily petitions, we should ask for those things only, which we absolutely need and leave all the rest to His judgment and mercy. If we are continually praying before our children for certain things that God in His infinite wisdom does not see fit to bestow, then we weaken their faith in the efficacy of prayer. A few years age I heard a little girl who had lost a baby brother say, "I don't believe it does any good to pray for we just prayed and prayed and then baby died," Oh, how that child's faith was weakened by not being taught, "Not my will but Thine, Oh Lord, be done." When we prepare to kneel in prayer, see that every child is in its proper place, that no contentions exist, that little hands and faces, as well as hearts, are clean and pure; then rest assured your petitions will be carried to the throne of God, and a peace and joy will pervade your homes that no amount of worldly prosperity can give, then you will have strength and courage to face and battle with each days trials and temptations.